637

THE JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
Ajit Prasada, M.A., LL.B., Lucknow.
C. S. Mallinath, Madras.

Office of the Registrar ... No. ... 4-FEB ... MAD

Vol. XXIV Nos. 8, 9, 10. | Madras: Aug. Sept. & Oct., 1928. | Whole. Nos. 278, 279, 280

NOTICE:

We regret to note that some of our Subscribers have refused the V.P.P. sent to them. We request them to kindly send their subscriptions together with the arrears if any as early as possible.

—*Manager.*

...iption :—Inland Rs. 3; Foreign Rs. 4;
...nts Rs. 2; Single copy As. 5.

JC
Q3m2,905-Jc7.
N28.24.8-10
177893

Contents.

	Page.
Jiva by *Harisatya Bhattacharya, M.A., B.L.* ...	125
Schism Among the Early Jainas and the Date of Kanada ...	133
Conquer Thyself : A Parable by *T. L. Vaswani* ...	137
Shri Atmanand Jain High School ...	139
Shri Jain Bala Vishram, Arrah ...	141
Age of Consent Bill ...	143
Vajjabhumi ...	148
The Tomb of Jesus Christ ...	151
Respect Mothers ...	153
Notes and News ...	155

THE JAINA GAZETTE.

SPECIAL NUMBER 1925.

Price Rs. 1-8-0 only.

This is an unique and invaluable publication, containing excellent matter profusely illustrated. It deals with the sacred and historic place of Sravana Belgola in full together with elaborate notes on the Grand Mastakabishekam and the All-India Jain Conference that took place in 1925 : The entire reading matter is printed on fine ivory finished paper.

There are 22 full page half-tone illustrations all printed on real Art paper. No library private or public should be without a copy.

Book your order at once. Only a few more copies remaining.

For copies apply to :—

THE JAINA GAZETTE OFFICE,
18, Kalmantapam Road,
Royapuram, MADRAS.

A very beautiful and inspiring
Coloured Picture of

Bhagwan Sri Parsvanatha.

This is an excellent picture of Lord Sri Parsvanatha, the 23rd Tirthankara printed in very delightful and attractive colours. As is related in the *Shastras* the Lord is of the blue colour. He is seen sitting immersed in divine contemplation or *dyana*, with the five hooded *Nagendra* spreading his hood and giving shelter over the Lord's sacred head, Nagendra is painted yellowish red. There is a supremely serene and spiritual smile in the Lord's divine countenance. Before the hallowed presence of the Bhagwan even the fierce and the innocent deer forget their cruelty and cowardice respectively and are found to lie close to each other intently gazing upon the Lord's magnetic personality. The streaked tiger and spotted deer are very tastefully drawn. The Lord is found sitting on the bank of a delightful lotus-pond in which are found two milk-white swans gracefully swimming. The whole scene is laid in the morning sun-light by the side of a thick wood on the slopes of a majestic range of hills. The Artist has left nothing to be desired and there is an air of hallow and purity pervading the whole picture. It is supremely grand, and attractive. In short it is rapturously divine and divinely rapturous and every Jaina should have a copy of this picture.

Size 14×10 inches. Price One Dozen Rs. 3.

Please note that orders of less than a six copies will not be executed. Since it requires special packing to despatch the pictures, customers are requested to order in large quantities. If 144 pictures are ordered for at a time a discount of 25 per cent will be allowed.

For copies write at once to:

J. CHANDRAN & Co.,

18, Kalmantapam Road,

Royapuram MADRAS.

BOOKS ON

Humanitarianism.

VERY VALUABLE PUBLICATIONS OF

"The Order of the Golden Age", London.

		Rs.	A.	P.
1.	The Comprehensive Guide Book ...	3	8	0
2.	Our Real Relationship to God ...	7	8	0
3.	Is Flesh-eating Morally Defensible ...	0	6	0
4.	The Testimony of Science ...	0	6	0
5.	Diet, Health and the Future Man ...	1	0	0
6.	Cancer, Its Cause and Treatment ...	5	0	0
7.	Saline Stimulation ...	0	8	0
8.	The Power of Thought ...	0	4	0
9.	The Blood Guiltiness ...	2	0	0
10.	The Living Temple ...	11	0	0
11.	Addresses and Essays ...	2	0	0
12.	The Lost Ideal of Christianity ...	1	8	0
13.	The Universal Kinship ...	6	0	0
14.	The Whole World Kin ...	1	0	0
15.	The Cruelties of the Flesh Traffic ...	0	4	0
16.	The Diet for Cultured People ...	0	4	0
17.	The Popular Guide ...	0	4	0
18.	Brother Pain and His Crown ...	0	8	0
19.	The Advantages of Fruitarian Diet ...	0	0	6
20.	The Drink Problem ...	0	0	9

*For Copies apply to :—*THE MANAGER,
The Jaina Gazette, Royapuram, Madras.

The Hindi Jain Encyclopædia, Vol. I.

BY

B. L. Jain 'Chaitanya,' C. T.

Contains full explanation of Jaina Philosophical, Metaphysical and Ethical terms and gives all available information on eminent Jains such as the Great Acharyas, Kings, Ministers, Warriors and on the Jaina Sacred places. This is an important and useful publication which every Jain and student of Jainism ought to possess. Only a few copies available.

Price Rs. 3-4-0 only.

*For copies write to :—*THE MANAGER,
The Jaina Gazette, Royapuram, Madras.

TALISMANS AND CHARMS

For those People to avoid all Sorts of Misfortunes and enter the Gates of Successful Life.

For Success in Spiritual and Religious Life	Rs	10	0	0
For Honour, Riches, Learning and Greatness		7	8	0
For Health, Physical Strength, &c.		7	8	0
For power of Eloquence, Speeches, &c		7	8	0
For success in any Undertaking or Litigation, &c		10	0	0
For success in Sport, Racing, Cards, Games of chance &c.		7	8	0
For success in Trade, and Business		10	0	0
For men's Love to women		7	8	0
For Women's Love to men		10	0	0
For Love of Opposite Sex, attractive power		7	8	0
For Agricultural Prosperity, Faring, Good Crops, etc		7	8	0
For success in Mining, Plumbago, &c		100	0	0
For success in gemming		225	0	0
Rabbi Solomon a Special Talisman for every success		15	0	0
Specially valued and worn by every successful Hebrew,				
2nd quality		21	0	0
1st quality		30	0	0
Extensive life reading one		15	0	0
Do Two		25	0	0
Do Three		30	0	0
Do or more (per Reading)		10	0	0

Always the full amount should be remitted in advance. No. V. P. P.

Note—A money Order or Indian G. C. Notes will bring the Talisman to your door.

D. A. RAM DUTH,
Astrologer,
No. 30 & 55, (J. G.) Cheku Street,
COLOMBO. (CEYLON.)

FREE! ***FREE!!***

An Interesting Booklet

Fun for Leisure Hours

Sent Gratis and Post Free

Please Drop a Card to :—

ATANK NIGRAH PHARMACY,

26, Broadway, Madras.

THE

SOUTH INDIAN

Humanitarian League, Madras.

Is the best Institution for the propagation of Ahimsa
As such it is the most deserving of your help.
Please help the League as much as you can.

Aims and objects :—(1) To protect all living creatures from all kinds of cruelties by all possible means.

(2) To educate public opinion in favour of vegetarianism from the point of view of health and the highest principles of mercy and against meat-eating and drink habits.

(3) To draw the attention of the people towards the stoppage of animal sacrifice of all kinds whether they are sanctioned by religion, custom, or otherwise and to appeal to the authorities to have them discontinued.

(4) To propagate suitable Literature relating to "Non-killing" among the people in all the provincial languages, to carry on propaganda among non-vegetarians through propagandists and to adopt such other methods as may be appropriate for the purpose.

(5) To take up other questions in the interests of human welfare provided they are non-political.

How to help the League.—You can help the League either by becoming one of its patrons by paying a donation of Rs. 1,000 or more; or by becoming a Life-member by paying Rs. 500 or more; or by becoming a Donor by paying Rs. 250 or more or by becoming an Ordinary member by paying a monthly subscription of Rs. 4, 2, 1 or As. 4 as you please.

For Rules and Regulations and full particulars please write to :—

The Honorary Secretaries,
The S. I. Humanitarian League,
436, Mint Street, MADRAS.

ॐ

THE JAINA GAZETTE

VOL. XXIV } Nos. 8, 9, 10. } MADRAS: AUG. SEPT. & OCT., 1928. { WHOLE. Nos. 278, 279, 280.

JIVA.

BY

Harisatya Bhattacharya, M.A., B.L.,

IT has been said that according to the Jaina philosophers, "Jiva is possessed of cognition; is formless; is a doer; is of the same extent as its body; is an enjoyer; migrates (in its state of Bondage) in the *Samsara* or the series of existences; is free (in its essence); and has an upward motion." 2. *Dravya-Samgraha.*

The Jivas of such a nature are infinite in number and are divided by the Jaina philosophers in the following way.—

"With reference to its common essence, the Jiva is of one kind. It is of two kinds in as much as it may be in Bondage or Emancipated. The Jiva may be Imperfect or Nearly-perfect or Perfect and thus be of three modes. With respect to its state of existence, the Jiva may be divided into four classes viz., Celestical Beings, Infernal Beings. Human Beings and Sub-human Beings. In consideration of its five-fold conditions, viz., Mitigation, Annihilation, Partial-Annihilation-and-Partial-Mitigation, Modification and genesis or Rising, the Jiva is of five kinds. The six modes of cognition divide the Jiva into six classes. The seven ways of Predication make seven classes of the Jiva. In consideration of the eight essential attributes of the Soul or of the eight modes of Karma, the Jiva may be divided into eight classes. Nine categories make the Jiva nine. Ten kinds of life divide the Jiva into ten classes." 234-237 *Tattvartha-Sara.*

To understand the true nature of the Soul, a clear conception of these divisions and of many allied things is necessary.

The Jiva of One Kind.

If we confine our attention to the common essence of all the Souls, we may maintain that all of them are but of one and the same kind. This common essence is *Upayoga* or consciousness. Every Soul is possessed of consciousness. Upayoga is of two sorts viz., *Darsana* and *Jnana*. Darsana is the consciousness of the abstract *Being* of an object without the consciousness of any of its details. Jnana is the cognition of an object with its details. Jnana or cognition is divided into two modes viz., *Pramana* and *Naya*. Pramana is valid knowledge of an object in all its aspects viz., an object taken as a whole while Naya is right apprehension of a part or a particular aspect of it. *Pratyaksha* or direct apprehension and *Paroksha* or indirect knowledge are the two sub-divisions of the Pramana. The former is clearer and more vivid than the latter. *Avadhi* or clairvoyance, *Manah-paryaya* or telepathy and *Kevala* or omniscience are the Pratyaksha Pramanas. The Avadhi-knowledge is the knowledge of an object having a *form*, which is obtained without the help of the Senses and the Mind. The cognition of the matter of another man's mind which is independent of the operations of the Senses etc., is called the Manah-paryaya-Jnana. The Kevala-Jnana or omniscience is the direct apprehension of all the objects of the universe with all their modes and aspects.

The Paroksha or indirect knowledge is of two kinds viz, *Mati* and *Sruta*. Mati-jnana is cognition which is dependent on the operation of the *Indriya* (senses) and the *Anindriya* (mind). Sensuous-apprehension (*Indriya jnana*). Self-apprehension (*Sva-samvedana*). Recollection (*Smarana*), Conception (*Pratyabhijna*), Induction (*Uha*) Deduction (*Anumana*) are included in Mati-jnana. In Darsana, we have no apprehension of the form or the shape of the object; in Mati-jnana or Sensuous knowledge, we have it. The Mati-jnana has four modes, rather four stages of development; these are called *Avagraha*, *Iha*, *Avaya* and *Dharana*. Avagraha is the lowest stage in Mati-

127893

jnana; it is the perception of the lesser generality (*Avantara-samanya*),—as distinguished from the formless abstract generality (*Maha samanya*) which is the object of Darsana. Iha is the inclination to know the details of an object, apprehended through Avagraha. The preception of the details is *Avaya* and the retention of it is *Dharana*. Indriya-jnana or sensuous knowledge, as shown before, is knowledge obtained through the operation of the senses and the mind. The internal feelings e. g. of pleasure or of pain etc., which are independent of the operation of our sense-organs are the *Anindriya-jnana* or *Sva-Samvedana* (self-apprehension). Smarana is recollection of an object perceived before. Pratyabhijna or conception is knowledge obtained through a comparison of similar or dissimilar objects. The knowledge of universal application such as, 'wherever there is smoke, there is fire,' which is generalised from observations of particular instances is Uha or Tarka (induction). Anumana or deduction is the knowledge of the form, 'that hill is firy,' which is deduced from the general truth, established by Tarka. The Sruta-jnana is included in the Paroksha Pramana; the Sruta-jnana consists of the sayings of an Authoritative Person.

Naya, as distingiushed from Pramana, is the knowledge of a part, or mode or aspect of a thing under observation. *Dravyarthika* and *Paryayarthika* are the two modes of the Naya. *Dravya* or substance is the object of the former and *Paryaya* or mode is that of the latter Naya. *Naigama*-naya, *Samgraha-naya* and *Vyavahara*-naya are included in the Dravyarthika-naya. The Naigama-naya indicates a thing by its purpose. The Samgrahanaya-considers only the general essence of an object while the Vyavahara-naya takes into consideration only its particular modification. The Paryayarthika-naya is of four kinds viz—*Riju-sutra*, *Sabda*, *Samabhirudha* and *Evambhuta*. The Riju-sutra is confined to the particular aspect of a thing *for the time being*. According to the Sabda-naya, all the synonyms express but one and the *same object* Samabhirudha-naya, on the contrary, contends that the synonyms express *different* objects, in as much as they differ in genders, derivative roots etc., etc.

JL
Q3m2, N05J4 N28 24. 8-10

According to the Evambhuta-naya, every word signifies some *action* or *activity*, so that as soon as an object is deprived of the activity, signified by the word the word cannot be applied to it.

Thus, the Pratyaksha and the Paroksha are the two modes of the Pramana. The Pramana and Naya are included in the Jnana. The Jnana and the Darsana are the subdivisions of the Upayoga. The Jaina theory is that in consideration of the Upayoga, the Jiva or soul may be said to *be of one sort* only.

The Jiva of two Kinds.

The Mundane (*Samsarastha*) and the Liberated (*Mukta*) are the two kinds of the Jiva. The soul which is bound in Karma is Mundane and the soul which is free from it is Liberated.

Although the Mundane souls are bound in Karma all of them do not belong to the one and the same class; there are differences in stages or modifications among them. The Jaina philosophers describe fourteen "stages of development" (*Gunasthanas*) to show these differences. The Gunasthanas are states or stages through which a *Bhavya* Jiva (*i.e.*, a soul capable of attaining Perfection) advances on his way to Liberation. A Mundane soul must necessarily be in one of these fourteen states. The fourteen Gunasthanas are :—(1) *Mithya-drishti*, (2) *Sasadana*, (3) *Misra*, (4) *Asamyata* (5) *Desa-samyata*, (6) *Pramatta*, (7) *Apramatta*, (8) *Apurva-karana*, (9) *Anivrithi-karana*, (10) *Sukshma-Kashaya*, (11) *Upasanta-kashaya*, (12) *Samkshina-kashaya*, (13) *Sayoga-kevali* and (14) *Ay ga-kevali*.

When the karma called the *Mithya-darsana* finds its way to the soul and makes it repudiate the truth and believe in what is untruth, the Jiva has the first Gunasthana,—the Mithyadrishti, The soul is in the stage of Sasadana when its True Faith is destroyed because of the rise not of the Mithyadarsana but of the karma, called the *Anantanubandhi*. The third stage is called the Misra i.e., the Mixed; the soul is in this stage when on account of the rise of the *Samyakmithyatva-karma*, its faculty of True Faith is partly purified and partly stained. When the kashaya called the *Apratyakhyanavarana* arises in the soul, the Jiva although it is possessed of True Faith then, becomes unres-

trained;—this is the fourth stage of the soul, called the Asamyata. When the Apratyakhyanavarana Kashaya ceases to rise, the Jiva finds itself in the fifth state, called the Desasamyata; it is then partly restrained and partly unrestrained. When again the kashaya, called the *Pratyakhyana-varana* ceases to be virulent, the soul becomes fully restrained; but the *Pramada* continues to exist in it; this state of the soul is called the Pramatta-Samyata. Next, the soul finds itself in the seventh Gunasthana, called the Apramatta, when on account of the annihilation of the kashaya, called the *Samjvalana*, the fully restrained Jiva extricates itself from the Pramada. The soul, advancing on the way to Emacipation, gradually attains the curious white contemplation (*Sukladhyana*) and consequent Purity—this is its stage of Apurva-karana. When the gross parts of the sage's Moha-karma become powerless, on account of the great increase of the aforesaid white contemplation in him, the Jiva comes to the ninth Gunasthana, called the Anivrittikarana. When the powerless kashayas remain only in a subtle state, the Jiva finds itself in the stage of Sukshma-kashaya. When these are absolutely annihilated, the Jiva attains the twelvth stage, called the kshina-kashaya. After this, the four kinds of Ghati-karmas are absolutely destroyed and the soul is possessed of the pure kevalajnana or omniscience; this is the thirteenth Gunasthana called the Sayoga-kevali. The fourteenth or the last stage has the duration of a few moments only; it is the state of the soul immediately before all its karmas are annihilated and is called the Ayoga-kevali; when this state is attained, the soul leaves all connections with all kinds of the karma.

Every mundane soul must be in any one of those fourteen Gunasthanas.

The liberated state is beyond these fourteen stages and is one of uninterrupted joy,—an inexpressible state of glory. The *Siddhas* or the Liberated Beings are unconnected with all kinds of the karma; they live in the *Siddha-sila* at the summit of *Lakakasa* or 'filled space'; they have transcended the Samsara, the series of mundane existences and are emancipated, free souls.

The Jiva of Three kinds.

The souls may also be divided into three classes vix, *Samsari* or Mundane (otherwise called the *Asiddha*). *Jivanmukta* or Liberated-in-life (otherwise called the *No-Siddha*) and *Siddha* or Liberated. The Mundane Soul is one which is attached to the karma. The karma is of two kinds, *Ghatiya* or destructive or *Aghatiya* or non-destructive. The soul advancing on the way to salvation goes on breaking the ties of Karma, one after the other. At that auspicious moment when the soul, struggling towards the Emancipation, renounces the world and perfectly annihilates the four forms of the Ghatiya-karma, it reaches the thirteenth Gunasthana, a state in which it is Liberated although still alive or belonging to this world. It is then called the Jivanmukta or Liberated-in-life, the Sayoga-kevali or Omniscient-with-attachment (for it is still attached to the Aghatiya or non-destructive karmas), and the No-siddha or Not-fully-perfect (because it is not yet completely emancipated). The physical body is still attached to the Jivanmukta, although for all intents and purposes such a soul is an Emancipated soul. Owing to the destruction of the Ghatiya Karmas, it attains the Kevala-jnana i.e., pure knowledge or omniscience and is possessed of Infinite Perception, Infinite Joy, Infinite knowledge and Infinite Power. The Omniscient soul which is Liberated-in-life is of two kinds viz., the Ordinary-Omniscient-soul (*Samanya Kevali*) and the Venerable (*Arhat*). The Samanya-kevalins effect their own salvation only. The Arhat on the contrary, teaches the way to the salvation of all the mundane souls. The Arhat is otherwise called the *Tirthankara*; because through his instructions, he makes the *Tirtha* (landing steps) for all beings who are afraid of the Samsara. He is called the Tirthankara, also because he addresses the *Tirtha* or the congregation of the four orders viz., the monks (*Sadhu*), the nuns (*Aryika*), the house-holders, men (*Sravaka*) and the house-holders, women (*Sravika*). The Arhat is so called because the gods with their lords offer him *Arha* or worship with great pomp and ceremony at the times, (1) when he enters the mother's womb, (2) when he is born, (3) when he renounces the world, (4) when

he attains omniscience and (5) when he attains final emancipation. Although he has not the least concern for his body, the body in which he dwells is perfectly pure and is "brilliant like a combination of one thousand suns"; it is free from the seven 'constituents' (*Dhatu's*) and is devoid of the eighteen 'faults' (*Doshas*) e.g. sweat etc. The Tirthankara is possessed of the four *Atisaya's* or Excellences viz., (1) *Apayapagama*,—He is not touched by grief etc. (2) *Jnana*,—He is the knower of all the phenomena in the world, (3) *Puja*,—He is worshipped by all beings and (4) *Vachana*,—His instructions are sweet, efficacious and intelligible to all. The Arhat is thus the visible God Himself; thirty-four 'uncommon phenomena' (*Vaibhavas*) are found with him.

Then when the four Aghatiya Karmas are destroyed as well, the already Omniscient soul leaves off this miserable prison of the Samsara or mundane existence where the Karma reigns with an iron hand and goes to the Siddha-Sila, the ever peaceful abode of the Perfect Beings at the summit of the worldly space. This is the final Emancipation of the soul. Absolutely free from the dirt of Karma, the Perfected soul exists in its own pure state,—possessed of its eight essential attributes (*Avya-Vadha*) etc., which will be described hereafter.

The Jaina doctrine of Emancipation may be shortly noticed here. Emancipation is that state, according to the Jaina thinkers, in which the soul exists in and to itself, in a state of bliss. The Buddhist philosophers, on the contrary, look upon *Nirvana*, as extinction or annihilation of 'the conscious Series' (*Santana*). The Jainas who uphold the theory of the real existence of the soul, necessarily reject the extinction-theory of Emancipation. The thinkers of the Vedanta school contend that when emancipated, the soul exists as 'pure existence,' 'pure consciousness' and 'pure bliss'; no attributes remain attached to it. The theory of the Nyaya school is that in its state of Emancipation, the soul becomes devoid of its nine attributes *e.g.* Intelligence (*Buddhi*) etc. The Jaina doctrine is essentially opposed to both the Vedanta and the Nyaya contentions in as much as according to it, the essential attributes of the soul become fully manifest

and explicit only when it is emancipated. The Jainas point out that there is no reason why the psychical attributes would be severed from the soul in its state of emancipation. The Nyaya philosophers refuse to admit that Moksha is a state of *bliss*; they describe it as a state in which there is *no misery*. Their contention is that pleasure or bliss is impossible without pain or misery; hence if Moksha be supposed to be a state of bliss, it must presuppose the existence of pain in it. It is safer accordingly to think of it as a state in which there is no misery. The Naiyayikas urge further that if Moksha be supposed to be a state of pleasure, it becomes inattainable; for people striving after it would be striving after the attainment of pleasure; this is *Raga* which blocks the way to Salvation. To all these objections, the Jaina reply is that the state of an emancipated soul, as conceived by the Nyaya school is no better than that of an unfeeling stone. Unless Moksha be a blissful state, no body would feel tempted to strive after its realisation. The Jainas point out that to be a state of bliss, there need not be pain in Moksha. It is Karma which brings pain to the soul which is *essentially* blissful; in the state of Moksha, Karma is destroyed and joy becomes explicit in the soul, as a matter of course. Lastly, the Jaina philosophers urge that the Raga for Moksha or Emancipation,—a state of bliss—is nothing wrong. Raga is harmful when it is for the transitory pleasures of the world. The Jainas turn the Nyaya line of argument against the Nyaya thinkers themselves. If Moksha consists in want of misery, people striving after it would be actuated by *Dvesha* of misery,—Dvesha, which is as much an impediment to the attainment of Moksha, as Raga itself. The fact is that there is no inconsistency in regarding Emancipation as a state of joy. Indeed, in the state of Moksha,—the Jainas contend—all the psychical attributes e.g. joy, knowledge etc. etc., become fully explicit in the soul,—and not "up-rooted," as the Naiyayikas and the Vedantins contend.

(*To be continued*)

SCHISM AMONG THE EARLY JAINAS AND THE DATE OF KANADA.

BESIDES the later division of the Jainas into two branches the Svetambaras and the Digambaras, there are recorded seven, more earlier splits in the Sthananga, Uttaradhyayana and other sutras. These sutras are written in the early form of the Prakrit language and cannot be later than the 6th century A.D. They furnish information about the teaching of Mahavira and the opposition he had to encounter not merely from the followers of other religions, but also from his own disciples. In connection with other religions, a number of sects that have long been extinct are mentioned. The splits that occured both during and after the life of Mahavira are termed Ninhavas denials, in the sutra texts. They are so called because they originated among the followers of Mahavira himself. The Sthanang-sutra says as follows: (P. P. 468-469).

"When and after Lord Mahavira preached his doctrine, there were seven contradictions and denials of his teaching, such as (1) the doctrine of work in unlimited time, (2) the doctrine of the soul's extension, (3) the Avyakta doctrine, (4) the doctrine of momentary existence, (5) the doctrine of double sensation, (6) the doctrine of three or six categories, and (7) the doctrine of no bondage."

The teachers of the above doctrines are named. (1) Jamali, (2) Tishyagupta, (3) Ashadhacharya, (4) Asamitra, (5) Ganga, (6) Aulukya, and (7) Goshtha-mahila.

Among the seven systems, the doctrine of three or six categories is said to have been founded by Aulukya, a descendant of Uluka (owl) gotra called Rohaguptacharya, disciple of Sriguptacharya, a Jaina teacher, in the year 544 after the Nirvana of Mahavira. As Mahavira is said to have attained his Nirvana in B. C. 527, it follows that the Aulukya doctrine of six categories was founded in A. D. 17. The six categories treated of in the Aulukya or Vaiseshikadarsana, as it is also called, are (1) Dravya (substance), (2) Guna, (quality), (3) Karma, (action), (4) Samanya,

(universals) (5) Samavaya, and (6) Visesha (speciality). The three categories are (1) Jiva, (Being), (2) no-jiva, (non-being) and (3) Jiva-jiva, (intermediate between beirg and non-being.)

The founder of the Aulukya or Vaiseshika system is called Kanada in Brahmanic Sanskrit literature and nowhere is he known as Rohagupta except in the Jaina sutras referred to above. As he is believed to have been the first to preach the atomic theory of matter it is surmised that he is given the nickname, Kanada, eater of atoms. In consonance with his theory that matter is built of atoms, he must eat up atoms with a view to build his material body. But a perusal of what the Anuyogadvara-sutra of the Jainas says regarding the sects and sectarian practices inclusive of the Kanadas during the early centuries of the Christian era goes to show that the word kanada is not at all a term of reproach, but an appellation given to a religious sect founded by Gautamá, the preacher of atomic theory of matter in virtue of their religious custom of gleaning grains of corn (Kanas) from the fields for the sustenance of their life.

As the life and practice of religious sects given in the Anuyogadvara-sutra (Page 63) is very interesting and is likely to throw a flood of light on the practices of Hindu ascetics in the first few centuries of the Christian era, a translation of the portion of the Sutra dealing with religious sects is given here.

The name of the first sect in the order of enumeration is given as Charakas. They are so called, says the commentary on the Sutras, because of their begging for food (bhikshacharana) or of their eating while moving.

The second is Chirikas who clothed themselves with rags found thrown out on roads. The third sect is called Charma-Khandikas who covered their body with animal skins.

Bhikshatas (The text reads Bhikshaudas) are those who live upon alms. They formed a different sect. Though they were a pastoral people, they never used to drink the milk of the cows they reared. They are said to have formed a branch of the Buddhists.

Panduranga is the name of another sect. They besmeared their body with white ashes and used to wander with bulls

trained so as to bow down and make salutes to respectable men when required.

Gautamas formed a different sect. They lived upon grains (Kanas) gleaned from fields. They were known as Kanabhisha-grahins or Kanadas.

Govratika is the name of another sect. Living in the midst of cows, they used to move when the cows they reared moved, to sit when they sat, to drink when they drank and to eat grass, leaves and fruits when their cows grazed on pasture grounds. It is interesting to note that it is the same Govratika life which, is described by Kalidasa in the first Canto of his Raghuvamsa, Dilipa lived while serving Vasishtha's cow in the forest with the hope of getting a son to perpetuate his genealogy. It follows therefore that long before the 5th century A. D., when Kalidasa lived and wrote his poetical works at the court of Chandragupta Vikramaditya II, the Govratikas formed a conspicuous religious sect in India.

Grihidharma is the name of another sect, the members of which are said to have lived like house-holders.

In condemnation of the life of this sect, a Sanskrit verse is quoted in the commentary. It means; "Those who live the life of a house-holder considering that no one lived such a virtuous life in the past nor will there be any one except the house-holder to live such a life in the future:—these are heretics incapable of doing anything else."

Some are known as Aviruddha-Vainayikas, or those who live under the orders of elders such as the king, the parents and the teachers.

Heretics or pashandas formed a different sect. They believed neither in sin, nor merit, neither in heaven nor in hell. But they discarded all kinds of action (Vriddha-Sravakas or old Brahmanas formed a differenct sect.)

These sects worshipped one or the other of the gods, such as Indra, Skanda, Rudra, Siva, Vaisravana, Deva, Naga, Bhutta, Mukunda, and Arya (a goddess like Durga). Their worship consisted in sweeping and washing the floor of the temples and the offering of scents, flowers and the like to the deity.

Though the information furnished by the Jaina Sutras regarding the early religious sects and the rise of the Vaiseshika or Aulukya system of philosophy, is traditional, there is reason to accept it as reliable; for the composition of the Sutra texts themselves is not far removed from the epoch to which the Vaiseshika system is assigned. The Nandi Sutra which is one of the early Sutra texts of the Jainas cannot be taken later than the first century A.D., in as much as it makes mention of no later teacher that Dinna among the successive teachers from Mahavira.

In the Gurvavali, Dinna is said to be the 14th teacher from Mahavira and about two generations earlier than Vajra, the 16th teacher in whose time Rohagupta is said to have founded his system of six categories opposing the Jaina doctrine about 544 years after the Nirvana of Mahavira. From this it follows that the Nandi-sutra was composed some where about the first century A. D., when the Jaina teachers that succeeded Dinna had not yet established their claim to reverence as worthy teachers.

Another reason in support of the antiquity of the Nandi and other sutras is the antiquated form of the theory of knowledge set forth in them. It classifies valid knowledge as pratyaksha, perception, and paroksha, non-perception, which teachers of almost all religions following the Vaiseshika system of theory of knowledge have called Anumana, inference. It is what is termed syllogistic argument. As this form of valid knowledge is termed paroksha instead of Anumana, it follows that Anumana or syllogism taught for the first time by Kanada in India was either unknown to the author of the Nandi-sutra or not acceptable to him. Hence it follows that the Nandi-sutra is a work written about the first or second century A.D. when syllogism as a means of testing the validity of knowledge was not generally known or accepted in India. Accordingly the traditional information recorded in the Nandi and other sutras of the Jainas concerning the Aulukya system may be taken as reliable, since those works are not for removed from the epoch of Kanada.

(—*Mysoro Archaeological Report for 1927*).

CONQUER THYSELF: A PARABLE.

BY

T. L. Vaswani.

THERE is a story of a rich and prosperous man; and this man has built a beautiful house and married a beautiful girl: and he thinks that he is happy. But suddenly he makes a discovery, an awful discovery, a tragic discovery. Suddenly he finds that his own dear wife, his beloved one, she on whom he had lavished all the love of his heart,—he finds that this girl has gone and lived with his brother; and so the rich man's heart is broken. He says to himself:—'I kept her happy in every way, and I lavished all the love of my heart upon her, and she has been faithless to me! I must leave her, and I must wander from place to place,—until I discover happiness. Where is the kingdom of happiness?" And so he distributes his wealth amongst the poor and goes out,—lonliness eating into his heart and with a deep longing for happiness. "Somewhere" he says to himself, "perchance, perchance. I may find somewhere, somewhere perchance I may know, the secret of Happiness." And so he leaves Athens for Rome. In Rome he meets a number of eminent thinkers; he goes and lives with them; he finds that these thinkers write learned things in their books, but in their own lives are unhappy, and so he is disappointed. He says to himself:—"What shall I do with a thinker who writes books, but who has not the spring of joy in his heart?" He leaves Rome; and from Rome he passes on to other lands until he comes to Egypt. Egypt was rich in Philosophical thought and tradition. Egypt was the land of the Pyramids. In Egypt they say to him, the thinkers, the philosophers-they say to him;—"Look at our Pyramids Look at the huge gigantic structure the skill of Egypt has built and from the Pyramids, get the message you need." The man sees the Pyramids but finds no peace in his heart. This man says to himself:—"The Pyramids are mighty but have no message for me. They are

big even as certain men are big; and the bigger the man, the more unhappy he is." He finds no one in Egypt to give him a clue to Happiness. Then he passes on to other lands, until he comes to India India was in those days the holy land of Humanity. And this man says to himself :—" Perchance, perchance, what I have missed in other lands-that I may find in India,—the holy Land of Humanity." He wanders in India from town to town still in quest of the Kingdom of Happiness. He goes from place to place untill he comes to a river bank; and there he finds a man,—a sadhu, in meditation—in what we call 'Samadhi.' Something there is in the face of the sadhu which deeply impresses the traveller. The sadhu's face is radiant with joy. Some influence, some magnetism goes out of him. So is it ever with holy men; they have a spiritual magnetism. The traveller gazes and gazes at the face of the *sadhu* and says to himself :—" This man looks like one advanced in age; but how beautiful his face! His hair is grey, but a light seems to emanate from him; he is old yet young in face. Young with the youth of life" The traveller sits down quietly. After sometime this Sadhu opens his eyes, and sees in front of himself a stranger. The sadhu smiles and asks;—" Who are you?" And even as these few words fall from the lips of this holy man, the traveller's heart is ravished; he says to himself, " Perchance, perchance here is the man who may give me a clue to the Kingdom of Happiness." There is a power, a magic, in the words of holy men. There is a spiritual magnetism in the words of servants of God. The traveller who has learnt a number of languages says to the Sadhu :—" I have been out in quest of Happiness. I have been in India for sometime after visiting a number of other countries. I have come here; I have seen you; I have gazed at your face and a mysterious something within me, says :—" You are the master whom I have searched so long. You will show me the way to the Kingdom of Happiness! Now tell me master! Where and how may I find happiness?" The Sadhu says;—" Give me the story of your life." And the traveller gives the story of his life, mentioning the incident of his wife's faithlessness and how

he had loved her and how she had betrayed him; and the traveller sheds tears of sorrow and says.—"Master! Master! My heart is breaking. Master! tell me where is Happiness? What is the way to 'Happiness?" The sage smiles like a child and says:—"My son! the secret of Happiness is in one *mantra*, is in one '*Sadhana*'—"*Conquer thyself.*" And I have little more to say. They blunder badly who think that life is meant for *bhoga*! Think of India, think of the Mother. Your Mother and my Mother—she is in chains—she is held in bondage. How can you have the heart for *bhoga*? Over and over have I meditated upon the words of Jesus. He said on one occasion to his disciples. "Blessed are the pure in heart, for they shall see God." And I say unto you;—"Blessed are they who conquer the senses such men will be true servants of the mother. Such men will build the Temple of Freedom. For in *tapasa* is a *shakti* greater even than the power of the gods.

SHRI ATMANAND JAIN HIGH SCHOOL.

SHRI Atmanand Jain High school, Ambala city is the 2nd Jain High School in the Punjab. The primary classes were started more than 20 years ago. In 1926 it was raised to the High standard.

It is managed by a committee of 15 men of position and experience. The enrolment comes to 400. The staff consists of 18 men, all well qualified, experienced and devoted to the institution. Equipment, Library, Reading Room are satisfactory. Stipends are given to encourage the poor students. Physical instruction is quite well attended to. The instructional condition is more than satisfactory. This year the first batch of ten candidates appeared in the Matriculation examination of the Punjab University and there was cent per cent success. The quality even was the excellent. There is provision for manual training also.

There exists the most perfect arrangement for moral and religious instruction under the guidance of Brahmchari Shankar-

dasji who has so kindly taken upon himself to discharge this duty quite honorarily.

Social activities are at its full swing here and every endeavour is made to bring up students good and capable in every respect.

The school is recognised and aided by the Punjab Education department, up to the middle standard only.

A boarding house having 35 boards is also attached to the school. The management is quite up to date.

The school has got a maintenance fund of Rs. 31,000 only. This cannot be considered satisfactory at all. To meet the annual expenditure of Rs. 20,000 we have to depend upon this fund, as the average annual income amounts to Rs. 12,000 only and there is no other provision to meet the balance until and unless the high school department is also recognised and aided.

The school has not got its own building, and its recognition and grant-in-aid depends wholly and solely on its erection. The management is quite alive to the fact but the financial stringency is blocking our way. The plans and estimates of the proposed school and Boarding house buildings are all ready. The total cost is estimated at Rs. 97,000. The school has got only 30 thousand in its building fund, in addition to the plot of land. The building operation cannot and must not be taken on hand unless we get at least 25,000 more. On the other hand we are being compelled by and have therefore given a promise to the Education department to begin the work in the middle of October, 28. Hence we must raise this amount of Rs. 25,000 within this short period of a month and a half.

The readers will be well-informed about the financial condition of the Punjab Jains. They are not rich enough to bear the whole burden on their feeble shoulders. They have done their best and depend for the rest on the sympathy and encouragement of their brothers and friends in other provinces.

To make a public appeal for funds will certainly harm the reputation, renown and honour of the community, hence we must appeal only to our brethren. To raise a fund of Rs. 25,000

matters nothing for the Jains, who are so widely known for their philanthrophy. Even one man may do this.

But for the facility of the donors we have chalked out the following scheme. The value of different rooms has been estimated at Rs. 1000, 750; and 250 according to position and sizes. A tablet will be placed on each room showing the donor and the donation.

A very large amount is likely to be spent everywhere for the cause of the sacred Jainism. It shall not be out of place to generous hearts to devote some part for educational purposes also. This institution is doing its might to dispel intellectual and moral ignorance from the most backward province of the Punjab.

We shall very anxiously await the response to our appeal in this hour of need.

Donations will be received with thanks by,

Gopichand Jain, Advocate,
Manager, S.A., JAIN HIGH SCHOOL.
Ambala city (Pb)

Shri Jain Bala Vishram, Arrah.

This institution was founded 6 years ago and it has been steadily making an all round progress.

It has 5 classes—1. Primary class 2. Praveshika, 3. Madhiyama 4. Uttama 5. Pathika. The subjects taught are Hindi literature, Mathematics, Dharma, History, Fine Arts, Geography, Sanscrit, Grammar and domestic work.

This year 33 candidates from this institution sat for examination; out of them 26 were declared successful. This proves beyond doubt the fact that the teachers are very efficient and pains taking.

A debate is held twice a month in which discussions take place on various subjects. The interest that is shown clearly indicates the extent to which the inmates are familiar with the social and economic probiems of the country.

This institution is situated in an excellent garden and is an

unmistakable manifestation of the love which Digambar Jain Phillanthropists have for the advancement of education. It symbolises their zeal and passionate love for progress on right cultured lines.

There are facilities for accomodation for all the inmates and particularly those who are widows. It will be no exaggeration if the institution is called Shanti Niketan.

Special awards are made to those who exhibit general proficiency. The Shastra Sabha is held every evening at 7 P.M. under the presidentship of Pandita Chandabai. The subtlities of religion are explained, mistaken notions removed, and doubts clarified. The attendance this year was 56 (all residential). Besides Jain girls, those belonging to Sanatan Dharma are also enjoying advantages of the institution. Mahatma Gandhi paid a tribute to the work done here when he visited the institution. There have been many other distinguished personages who recorded their very favourable impressions.

The needs of the institution are that it should have 5 lacs of rupees for its maintenance for carrying on its work on a large scale and saving the workers from financial difficulties as pecuniary considerations have checked the growth of the institution.

The second need is that some retired educationalists should take up the work and organize the institution.

Shri Dhanendra Dass Ji and Babu Nirmal Kumar Ji. both Raises of Arrah and Shrimati Pandita Chandabai Ji deserve the gratitude of the entire Jain community for their sacrifice and their missionary spirit for removing the sufferings of their sisters.

I hope and trust that this appeal of mine which is modest, reasonable and legitimate will not fall on deaf ears, and get a speedy and adequate response from those who are prepared to contribute their mite to make this institution worthy of its name and leave a lasting monument of their public spirit.

Dated the 3-9-28.
MUTHIGANG-ALLAHABAD.

THAKUR PRASAD.
Chaturvedi.

AGE OF CONSENT BILL.

(Answers given by the Jain Mittra Mandal to the questions put by the Age of Consent Committee).

DARIBA KALAN.
Delhi 29th August 1928.

To

M D. SAGANE, ESQR, M A., LL.B.,
Secretary, Age of Consent Committee.
'Beverly' SIMLA.

SIR,

We are in receipt of your letter dated 27th July 1928 and in compliance therewith here are the detailed answers to the questionaire prepared by your Committee.

The answers have been considered by the body, and there is a general consensus about the principles on which they are based. This body, consisting of more than 300 members, is strongly against any measure which proposes to regulate or interfere with the relations of a married couple. The raising of the Consent of Age in marital cases by force of penal law would not do much good, though it may do harm. Of course it will welcome legislation fixing the minimum age of marriage, keeping in tact the sanctity of marriage once performed. Besides, Legislation like one of Mr. Sarda's bill will make such a measure as proposed quite unnecessary.

As regards oral examination, if you think necessary, you can send for the President of this Sabha for the elucidation of any point.

We have the honour to be
SIR,
Your most obedient servants,
MAHABIR PRASAD, ADVOCATE,
President.
PANNALAL JAIN AGRAWAL,
Secretary.

ANSWERS.

No. of Question. 1. No. In fact, not many persons know the existing state of law as to the age of Consent.

2. A. So far as raising the age of Consent of married girl is concerned, in our view public opinion does not warrant any advancement in the present law. The existing law about the age of Consent between a married couple has not grown obsolete, exigencies of the time having not gone beyond it. It is sufficient to meet the present requirements of affairs and should be retained. Our reasons being the following :--

i. There is not much difference between 13 and 14 years-neither in physical fitness nor in mental equipment. Instances are there where some girls of 13 are more developed than others of 14. It is the physical development rather than the age that is to be regarded. We shall have to leave it after all to the good sense of the parents of the couple to look to the physical fitness of the children before allowing them a chance to cohabit. A statute and its forcible bringing into action in this concern may simply breed mischief.

ii. Outside interference should be allowed to have as little to do with the relations of the married couple as possible. Else it may mean giving chances to enemies, bad-meaning neighbours and unscrupulous police-men to disturb the sanctity and peace of the home.

iii. After raising in general the marriageable age by legislation, there should not be left much necessity of this raising of the Consent-age beside.

(iv). There do not seem any adequate arrangements whereby such statute may be properly enforced in practice. Police is always defective, and too impious an agent to be given authority in such matters. Public vigilance is neither so alert, nor so convinced.

(v). Sentencing away the husband to jails for such quite human faults may only mean, in majority of cases, taking away

the only shelter and protection the girl-wife has. Thus the law may only serve to defeat its own purpose.

(vi). No sudden change is affected in the constitution of girls, just on the completion of the 365th day of the 14th year, that may forthwith reveal to the medical man the exact age of the girl. Thus it may breed bribery to procure concocted witnesses and false affidavits.

(vii) Infact, any law fixing the age of consent in case of married girls is quite unnecessary, genuine cases always remain concealed, while enemies will take undue advantage of troubling the husbands and their guardians by unscrupulously reporting cases. As yet such cases did not come to court, the age fixed having been 12 uptil 1925, and increasing the age to 14, will increase chances for such mischief.

2. B. The raising of age in case of unmarried girls is surely necessary for the following reasons :—

i. It would have altogether a salutary effect.

ii. It would tend to decrease crimes of seduction and rape.

iii. It would help to decrease the number of prostitutes, Note should be taken to make special provisions in case of prostitutes. It should be made punishable for a girl below the age of 16 to offer herself for prostitution. It does not always look possible for a man addicted to such evil habits to judge the age of the girl, who is there offering herself to him, from her very face. It should be pity that in such cases the dupe is convinced and the girl let free. It would still be better if legislation is made allowing only such prostitutes to ply their trade as have obtained licence, and no licence to be given to girls below the age of 16.

3. Number of rape cases are very rare. Those of seduction are not infrequent, but are generally to be met with in lower strata of society only. The amendment of 1925, has not materially reduced such cases. Only raising of the age is not expected to do much though in itself it is desirable. The real remedy lies in meeting out the most vigorous punishment possible under the law to such offenders.

4. The Amendment of 1925, was useful so far as it created the public opinion in raising the age of marriage but not the least in protecting girl-wives against cohabitation. Neither pressure of public opinion nor any legislation can serve to regulate the relations of married couple and keep them off from consummation of marriage-rites. What would do is to make a legislation fixing the minimum age for marriage, on the lines of Sarda Bill as amended by the Select Committee.

5. Generally the age of attaining puberty is between 12 and 13 years. If it does differ at all in communities, castes, or classes of society, the difference is negligible.

6. Cohabitation is rare before puberty, though not uncommon in cases (2) and (3). Such cases generally do not come to court.

7. The Jain religion does not enjoin anything regarding the age or time of consummation of marriage. There are neither any notions prevalent among the community attributable to religious doctrines. There is no consummation of marriage before puberty.

8. Yes, it generally coincides with the consummation of marriage. It is generally performed after a short time of attinment of puberty and not before puberty.

9. This question can best be replied by medical men. Probably physical development sufficient to justify consummation does not take place until a year or two after the attainment of puberty.

10. Not before 16 years.

11. Such cases are sadly too many to quote.

12. Yes, *to a very great extent.*

13. No, if any, it is restricted to educated classes and even among them to the forward section.

14. The opinion is divided, but it is tending to be against rather than for it.

15. Yes. Such difficulties are often met. We cannot suggest any remedies except that the birth-day registration entries be made more complete, witnesses and doctors made

more honest, the science made more exact and the judges more shrewd.

16. Raising of the age of Consent does not materially reduce the difficulty or margin of error.

17. Yes. In case of marital offences, the punishment prescribed should simply be fine, or simple imprisonment for six months or both in case the age of the girl is below 12, and only fine in case it is above 12. The law requires to be amended in this respect. In cases of extra-martial offences sentence provided in section 376 I.P.C. should be retained.

18. In case of marital offences summons should be issued in the first instance and not warrant; otherwise the present procedure may be kept.

19. In case of marital offences police should not have authority or power to investigate, without a written order, to that effect of a District or Presidency Magistrate made on the private complaint lodged with him, within a month of the alleged offence, and after a preliminary enquiry by himself or through a magistrate of 1st. class. It is the only safeguard we can suggest against improper prosecution or extoration.

20. No. In our opinion Legislation fixing the minimum age of marriage will be more effective and in consonance with public opinion.

21. We should never like to strengthen or embolden the penal law, so far as preventing the marital offences are concerned. It would only serve to create mischief. We will rather rely on the progress of social reform by means of education and social propaganda.

(Sd). MAHABIR PRASAD,
B.A., LL B., Advocate.
President.

(Sd). PANNALAL JAIN AGARWAL,
Secretary.

VAJJABHUMI.

VAJJABHUMI, the other division of Ladha mentioned in the *Acaranga-sutra*, is evidently a corruption.

Vajjabhumi or Vijaya-bhumi, which means the "country of conquest," that is where Mahavira, the 24th Tirthankara of the Jainas, made a "conquest of his passions" and became a "Jina" or conqueror and where he was called "Mahavira" or the Great Hero. His great Renun.iation took place at a "Vijaya Muhurtta" and he attained the Kevaliship at a "Vijaya Mahurtta" The *Acaranga-sutra*, which mentions the names of Vajjabhumi and Subbhabhumi as two divisions of Ladha, was composed in the 4th century B.C., that is, about two hundred years after Mahavira's death, when it is very probable, the word *Vijaya-bhumi* had been corrupted into *Vajja-bhumi*. Its commentaries which were written not earlier than 876 A.C., that is, 1500 years after Mahavira's death, restored Vajja-bhumi into Vajra-bhumi. But it should be stated here that in Magadhi-Prakrta, in which language the *Acaranga-Sutra* is written, *Vajra* assumes the form *Vayara*, and in Pali Vajira. In the enumeration of countries in the *Matsya Purana*, which is one of the oldest of the Puranas, we find the name of a country called "Pra-Vijaya on the north of Suhma" (Suhmottarah Pravijayah). Some of the Puranas have "Brahmottarah" instead of "Suhmottarah but "Brahmottarah" is an obvious mistake for "Suhmottarah." The prefix Pra of Pra-Vijaya has evidently been used either for the sake of the metre or for emphasising the word Vijaya. There can be no doubt that this Vijayabhumi comprised the modern districts of Manbhum and Singbhum in the Chota Nagpur Division of the Province of Behar and Orissa. Manbhum is evidently a corruption of *Manya-bhumi* which means the "venerable country" and evidently derived its name from Mahavira, who was called the "Venerable Ascetic Mahavira" on the attainment of Kevaliship in this district, as we shall show. The Paresnath Hill, the eastern metropolis of Jaina worship, Abu in Rajputana being the

western, is situated in this district. It was the scene of Nirvana of no less than twenty Tirthankaras out of the twenty-four Tirthankaras of the Jainas, including Parsvanatha, the twenty-third Tirthankara. It contains their cenotaphs or *Samadhi-mandirs*, for which reason the Hill is called by the Jainas *Samet-sikhara* which is a corruption of Samadhisekhara. Singbhum is a corruption of *Simha-bhumi*, which means "the country of the Lion" It also derived its name from Mahavira who was compared to a Lion and whose symbol was the Lion (Kesari-simha). The Kalpa Sutra, which was written by Bhadrabahu, the Jaina patriarch, who flourished during the reign of Maurya Candragupta and died in 357 B.C., says "on the day called Suvrata, in the Muhurtta called Vijaya, outside the town of Jrmbhikagrama on the bank of the river Rjupalika, Mahavira performed asceticism and became a Kevalin." The river Rjupalika, or Rjupaluka as mentioned by Dr. Buhler, was also called Rjuvkula or Rjualika, and it appears to be the ancient name of the river Barakar which rises in the central plateau of Chota Nagpur, and after flowing through the district of Hazaribagh, enters the district of Manbhum, and falls into the Damodar on the boundary of the district near Sankhtoria. From an inscription in a temple, about eight miles away from Giridih, dedicated to Mahavira, it appears that the name of the river, on which the original temple was situated but which is in a different locality, was Rjupalika, the present temple being erected with the materials of the old removed to this place. Hence it is very probable that the river Rjupalika is the modern river Barakar. Jrmbhikagrama means the "village of Jrmbhika." All circumstances indicate that the ancient Jrmbhika of the 6th century B.C., is the modern Jharia. Mrs. Sinclair Stevenson in her *Heart af Jainism* says "Mahavira stayed in a place not very far from the Parasnath hills called Jrmbhakagrama" which was also called Jrmbhila." Jharia is situated at a distance of 25 or 30 miles to the south of the Paresnath Hill in the district of Manbhum. It is celebrated for its coal fields. If the weather be fair, Paresnath Hill can be very clearly and distinctly seen from Jharia. Jharia is most probably the corruption of Jrmbhila. The

religious sentiments of Mahavira, whose parents were the followers of Parsvanatha, as well as his own earnest desire for the welfare of makind, evidently prompted him to select a spot for asceticism not very far from the Parsvanatha Hill, hallowed by the memory of the holy saints whose doctrines he had imbibed almost with his mother's milk, as the proximity and association of the sacred mountain would prove a source of constant inspiration and encouragement to him to save his fellow-creatures from the evils of existence which human beings are heir to. He selected a spot on the bank of the Rjupalika outside the village of Jrmbhika where without hindrance or molestation, to which he was subjected during his twelve years' wanderings, he could perform his austerities and pursue his contemplation. It is very probable that the river Barakar, the ancient Rjupalika or Rjuvalika, which means the "river with coarse sand", was much nearer to Jharia in the 6th century B.C. than it is now, as the rivers which are liable to sudden freshets, as the Barakar is, generally change their course through the breaks caused in their banks, The river Barakar is now about twenty miles away from Jharia. It is related in the *Kalpa Sutra* that Mahavira spent one Pajjusan or rainy Season in Panitabhumi, which according to the commentators was in Vajjabhumi. This has not yet been identified.

(The above is an extract from an article on "Radha or the Ancient Ganga Rastra" by Nundolal Dey, M.A., B.L., published in The Indian Historical Quarterly Vol. IV. No 1.)

Outlines of Jainism

BY

J. L. Jaini.

An Excellent Handbook on Jainism

Price Rs. 3 only.

THE TOMB OF JESUS CHRIST.

THE discovery of the tomb at Sirinagar is an evidence showing that Jesus did not die on the cross. Several circumstances support this conclusion. (1) Oral testimony, based on tradition, of the people of Cashmere tells us that the tomb belongs to one who bore the name of Yus Asaf who was known as a Nabi (prophet) and as Shahzada (prince) who came to Cashmere from some country in the West some 1900 years ago. The tomb is also known as that of Nabi Sahib. (2) The Tarikh Azami an historical work written some two hundred years ago, says referring to this tomb on page 82: "The tomb is generally known as that of a prophet. He was a prince who came from a foreign land. He was perfect in his piety, righteousness and devotion. He was made a prophet by God and was engaged in preaching to the people of Cashmere. His name was Yus Asaf." (3) The Ikmal-ud-Din, an Arabic work, a thousand years old, says: "He (Yus Asaf) wandered about in several lands and towns until he reached a land and lived and stayed therein until death overtook him." (4) Joseph Jacoba also states on the authority of a very old version of the story of Jus Asaf that he (Joasaph) at last reached Cashmere and there died. (Barllam and Josphat p. cv.)

There are many circumstances which identify Yus Asaf with Jesus. (*a*) There is conclusive testimony that he was a foreigner and not a resident of Cashmere or India. (*b*) He is universally known as a Nabi or a prophet among the Muslims, and therefore he cannot be a Muslim saint; for no Muslim saint has been called Nabi after the Holy Prophet. The word Nabi occurs only in two languages, viz.: Arabic and Hebrew, and no Indian saint could be called a Nabi. But the only Nabi in Arabia was the Holy Prophet Muhammad, peace and blessings of Allah be on him and therefore Yus Asaf can only be a Hebrew Prophet. (*c*) The time which tradition and history ascribe to Yus Asaf is the time of the prophet Jesus. (*d*) The name Yus is clearly the same as Yasa, the Hebrew original of the word Jesus.

(*e*) It is even stated that Yus Asaf was an Israelite fugitive who came from Syria. It is easy to see that such a fugitive could be none but Jesus, for the time of the two is the same. Moreover the life of no other Israelite prophet is attended with the mysterious circumstances with which the life of Jesus is attended. (*f*) Besides being called a Nabi, Yus Asaf is called Shahzada or a prince, and this also identifies him with Jesus. (*g*) The teachings of Yus Asaf have striking resemblance with those of Jesus. Some of the parables in the two are quite identical. (*h*) Still more striking is the circumstance that prophet Yus Asaf gives the name of Bushra (Hebrew and Arabic for Gospel) to the word he preached as in the following passage from the Ikmal-ud-Din : " Then he began to compare the tree to Bushra (Gospel) which he preached to the people, and he likened the spring of water to the wisdom and knowledge which he possessed, and the birds he compared to the people that swarmed round him and accepted his religion. The identity in parables and names of the books preached by Jesus and Yus Asaf clearly shows that Yus Asaf was no other than Jesus. (*i*) The book of Yus Asaf was translated into almost all the European languages, and the Christian world has always held him in great honour. Even a Church was raised in honour of his name in Sicily. (*j*) Christian writers have tried to identify Yus Asaf with Budha, asserting that the word is a corruption of Budhisatva, which was first changed into Josaphat and then Yus Asaf. But the mere possibility of the corruption of one word into an entirely different word is no proof. Besides this, the remains of Yus Asaf lie at Srinagar while those of Budha have been discovered elsewhere, which conclusively shows that Buddha and Yus Asaf are two entirely different persons.

The Messiah promised to the Israelties was the Messiah of all the Israelite tribes, ten of which had settled in the East in Afghanistan and Cashmere. Therefore it was necessary that he should have gone to them. The following evidence supports the assertion that these two people represent the ten lost tribes of Israel. (1) The Afghans unanimously claim to be of an Israelite descent. Prejudice against the Jews is so strong that

such a claim could never have been made if there had been no truth underneath it. They have also family genealogies through which they trace their descent to Israel. Nor is the claim a new one ; it is as old as the race itself. (2) In their physical features the Afghans and Cashmeries bear no resmblance to their neighbours, but their resemblance with the Jews is most striking (3) In their dress, character and customs there is the same resemblance. (4) Some proper names among the Afghans and Cashmeries are clearly Israelite in origin, such as the names of certain tribes of Afghans and names of certain places in Cashmere. (5) The names of certain towns in Afghanistan and Cashmere are the very names which their cities, etc., bore in their ancient home. For instance, the modern names Kabul, Punach, Zailda, Himis, Gilgit, Laddykh, Leh, Suro, Suket, may be compared with Kabul, Phoenicia, Zidou, or Sidon, Hams, Golgotha, Laddak, Lehi, Shur, and Succoth, of Ancient Syria. (6) Eminent writers and travellers have borne testimony to the same effect. (*Extracts from the Holy Quran pp. 121 to 124*).

RESPECT MOTHERS.

1.—Because they as guardians and preservers of the children are *the backbone of a society.*

2.—Because they as moulders of our future rulers and citizens are *the true makers of a country* or nation. Hence the looking after the welfare of the child, of the girl, and of the mother should be the first duty of the patriotic public. For, the healthy child to-day means a strong mother to-morrow.

3.—Because you cannot rise up by keeping them down. If you would help yourselves, then help them to work their way up out of the degrading conditions into which some of our Hindu costoms have cast them. *No nation can rise* above the level of its women.

4.—Because they as being much more zealous in living lives of purity and devotion to religion are by nature *the better half of the race.*

5.—Because all men whether rich or poor, great or small, have been brought up by dear mothers; and none of us can repay his or her mother *even for a single day's love.*

6.—Because the great Seers of the world say: "*Heaven lies at the feet of thy mother.*"

7.—Because they as ministering angels in the home are the *embodiments of love and kindness* to their children. We often remember our dear mothers' love even in old age. It is therefore through their sacred influence that India must be regenerated so that love and kindness may become the predominant principles here in our land.

But one cannot see such regard for Hindu Mothers in general, under the following conditions:

1.—If we do not realize the importance and possibilities of the above truths.

2.—If our talents are being spent mostly for the welfare of men only.

3.—If our speakers and editors in general are still overlooking in their programmes the vital and fundamental needs of Indian womanhood.

4.—If we have still many laws so unjust, so unreasonable, as to keep the males free to do every thing they would like, and to suppress and subjugate the female sex at every step or turn in life.

5.—If we do not allow a woman her birthright of self-determination and self-expression.

6.—If we do not allow freedom of conscience to the wife even to perform her religious rites apart from her husband.

7.—If we are still compelling the wife to look upon her husband always blindly as a veritable God, no matter however depraved and cruel the latter may turn out to be.

8. If we compel a woman to remain throughout her life as a dependent creature, always at the mercy of her male relative —whether good, bad or indifferent.

9.—If we cry for Swaraj without first doing something to purge our society of evil customs—such as, too early marriages,

ill-assorted marriages, marriages by purchase or exchange, Devadasis, child widows, and an uneducated motherhood.

Please think for a few moments. There is no society in the world where the status of women is so inferior, and consequently there is no country where infant mortality is so fearfully high. Such a state of things should make us ponder seriously.

Now, this is *a question which concerns men and women alike.* We therefore ask every thoughtful woman, and every man who cares for truth and justice, to reflect on this question. There are other big questions for Hindu Sabhas and Conferences but attention to this great question of questions will remove real grievances which hinder our advancement. To work for this cause is to work for the very salvation of our society.

BHAGAT RAM,
Jio Daya Parcharak, Ferozepore Cantt.

NOTES AND NEWS.

An Example for the Jains.

WE are glad to learn that Sir Annamalai Chettiar has made an unprecedented gift of 20 lakhs of Rupees to establish an University which is to be named after himself. Besides, Sri Meenakshi College and its other auxiliary institutious which are veritable monuments of his generosity worth about 17 lakhs are to constitute the nucleus of the University. We heartily congratulate the philanthopic knight for his munificent and well directed gift of 37 lakhs in the cause of Vidya.

We commend this noble example to our rich Seths, Bankers, Zamindars and Merchant Princes. How often we have reiterated the need of a central Jaina College to form the nucleus of a Jaina University must be too well-known to the readers of the Jaina Gazette. The Jains, from time immemorial, have been the pioneers in Indian Culture and thought as is very amply evidenced by the celebrated Masterpieces in Sanskrit, Prakrit, Tamil, Telugu, Kannada, Gujarati etc., which are still extant to-day, not to speak of the several great works which have been

set fire to or otherwise destroyed by bigoted non-Jains. In spite of ages of acrimony and antagonism on the part of non-Jains, the Jaina works are still unequalled in point of literary grace, dignity of style, wealth of beauty, philosophic grandeur, and sublimity of thought. The scions of such an advanced and cultured community are now passing their days quite calmly like pigmies in a land in which they once lived Anteus-like.

It needs no mention that education is the root cause of all progress, communal or national. Again, once a community or a nation has a thorough and well-organised system of education to be worked out as the first principle in its regeneration, its social, political and economic progress is sure and certain though its course may in some cases be retarded on account of unforeseen or unavoidable circumstances. Educational progress should always precede social reorganisation. And any leader that strives to eradicate alleged social-evils before the mass is fairly educated to assimilate his principles and act upon them, is verily attempting to kill the patient with an overdose of prescription. Therefore we would earnestly request all our leaders to work for the educational progress of the entire Jaina community. Once they achieve fair success in this direction all other progress will follow in due course.

To be brief we want more educational institutions, more secondary schools and colleges and above all we want a University of our own, which will be a Jain institution in every sense of the term. While we do not disparage donations to non-Jaina institutions we only want to emphasize on the proverb, "Charity begins at home." Therefore we would earnestly appeal to our leaders to convene a conference of the Jains of all sects to meet at Calcutta during the Christmas week this year, and draft a scheme for a Jain University.

* * * * *

The following is an extract from the Journal of the Bombay Historical Society Vol. I No. 2 :—

Did Jaina bastis serve as educational institutions ? If so, what was the method followed in teaching ? What were the subjects taught, etc ?

There is apparently no positive information about this question, but several undeniable facts seem to point to the bastis as centres of education for the Jaina community. An inscription in the Hosa Basti at Mudbidri, South Kanara, speaks of the Jain community of that place in the following terms: "Even the children were enthusiastic in the practice of sastras, found enjoyment in worship and charity. The women were all devoted to their husbands." (12th Annual Report of Karnatak Sahitya Sammelana, p. 152). There is no reason to suppose that there is any exaggeration in this eulogy. The Jainas were a highly cultured community and their society was guided by high ethical ideals. But how and where were these ideals and culture inculcated among the Jainas?

Another epigraph at the same place alludes to "the gift of sastras" (*Sastra-dana*) on the fifth day of each month. (Ibid., p. 157). It is natural to suppose that these gifts were made to persons of merit. How was this merit ascertained?

We hear of intellectual and religio-philosphical contests held at the courts of kings where Jaina scholars and teachers distinguished themselves by their logic and learning. (Cf. Ep. Cam., VIII, Sa, 163, 154; Nr, 46, etc.) Where did these scholars receive their training?

The large collections of MSS. on a variety of subjects still found in the Jaina bastis seem to indicate that they were the real centres of all this education and culture. Bastis must originally have been 'dwelling places' of the yatis or ascetic teachers. Their disciples (sravakas or hearers) included among them lay men and women, who came to them for spiritual as well as secular enlightenment. That the culture of these gurus was not one sided is proved by the large number of secular books found in their libraries, and also by the fact that some among them (e.g. Simhanandacharya) took active part in political affairs. Pujyapada wrote on medicine and grammar. An analysis of the list of MSS. in each Jaina library will indicate the subjects of study; whereas the predominance of a certain kind of literature (e.g. Puranas), as indicated by duplicates found invariably in almost all Jaina libraries will show the popularity of a particular

subject. The large number of vernacular versions of ancient Sanskrit and Prakrit texts, as well as the practice of copying original texts in the local script is undoubted evidence of the medium of instruction.

The paintings of the walls of the math at Sravana Belgola illustrating classical themes, also show how fine arts were exploited as handmaids to popular instruction. (Cf. Mysore Archaeological Report, 1912-13, p. 7; Ibid 1914-15; pp. 31-32 and plate XVII).

Finally the end of all Jaina idealism being Moksa, practical displine was inculcated on Jaina laymen by a sort of spiritual apprenticeship as in the case of Poshadka Vrata, by which grihastas or house-holders occasionally adopted the harder life of the ascetics. Thus Jaina education in the bastis was all-sided, theoretical and practical, religious as well as secular, imparted mostly in the vernaculars and inspired most of all by the exemplary life of their gurus.

* * * * *

The Jains and Politics.

It is to be highly deplored that the Jains are not alive to their rights and responsibilities. Their political rights can well be described to be next to nothing. The Government is kept busy by the agitators. It is an old saying whose verity needs no proof viz. "Ask and it shall be given and knock and it shall be opened." The entire political structure of India is in the melting pot. Communities are vying with one another as to their share of rights in the government of the country. The situation is so critical that even communications which have been always speaking for the Congress Creed have now begun to ask and appeal for themselves as a community, provoked by instinct of self preservation.

But what about the Jains. Where is the Jaina political conference and what is it doing? The Jains should awake and arise at least now lest they should be for ever fallen and trodden down in the race of communities.

One chief reason why the Jains cannot afford to be negligent of their rights and duties is that they form an important mercan-

tile community. Lord Curzon had said on one occasion that half the mercantile wealth of India passes through the hands of the Jains. With such a large stake in the country it would be nothing short of madness to allow ourselves to be deprived of all voice in the government of our country. Hence we hope that our leaders would rise up to the occasion, sink their differences, formulate definite proposals and place them before the Government. We may just suggest in passing that the Jains will do well to ask for an electorate of their own, so that they may elect a certain number of members to the provincial and central legislatures.

* * * * *

Our Gazette.

It was Edmund Burke who once said that the Press represented the fourth estate of the Realm. In these days of improved means of communication and speedy methods of publication nothing can possibly be more useful to the Jains than an uptodate journal to ventilate their views and come to a common understanding. Living as they do scattered all over the country and speaking several languages it goes without saying that an English periodical is bound to be of invaluable service to the community. It was in recognition of this indispensable need that "The Jaina Gazette" was started four and twenty years ago. During the past years it has been striving its best to propagate the divine message of Universal Love as preached by Jaina Tirthankaras and has also been working for the social, educational and political amelioration of the community. The Journal has been successively edited and published by illustrious and selfless gentlemen whose sacrifices to this noble cause deserve all praise. From 1919 onwards the Jaina Gazette has been very ably edited from Madras. Its work has been very highly commanded by eminent persons both Jain and non-Jain, Indian and Foreign. But we are very sorry to observe that its onward course and career has been often checked by financial difficulties. That the only English journal of a proverbially rich community should thus struggle for its very existence is a paradox indeed. To bring home to the minds of our readers we

may just point out that what is expected of our educated brethren is just a trifling sum of 4 Annas a month. It is simply discouraging to see that even at this rate there are several subscribers who are in arrears of their subscriptions for even five years and more.

It is needless for us to point out how wonderfully we can improve the journal with some more co-operation on the part of our subscribers. Therefore in the name of the blessed cause of our Religion we would earnestly appeal to our subscribers to pay their subscriptions regularly every year, to enlist as many new subscribers as possible and to help the journal with literary and pecuniary contributions whenever possible.

* * * * *

It may be just noted that the Journal has had to be irregular from its very start owing to the lack of the whole-hearted support of the community. Its financial status may best be judged from the fact that once in 1911 a joint issue had to be published for 5 months together. During the last few years every effort is being taken to run the journal more regularly but the amount of the Subscriptions realised is hardly sufficient to cover the expenses of bringing out 12 issues a year and hence all this irregularily. Therefore we request our subscribers to overlook all these unavoidable irregularities and to extend their wonted generous patronage to the journal hereafter.

* * * * *

An useful charity.

A correspondent writes :—

Seth Gopal Ambadas Chavre has apportioned the sum of Rs. 25000 Twenty Five Thousand for the publication of the Jain Ancient literature under the Secretaryship of Prof. Hiralal. He has done excellent work in cataloguing the old manuscripts of Apabhransha literature at Karanja. The book is a Government publication. The first book of the Series called Ambadas Gangasa Digambar Granthamala named after the father of Mr. Chavre is expected to appear in December.

We are obliged for this useful charity to Seth Gopal Ambadas to whom the idea was first suggested by Shri Virsena

Swami, Bhattarak of Karanja who is a deep scholar in Jain philosophical literature.

* * * * *

Does Cremation Hurt ?

The question of whether cremation preduces suffering for the person whose body is cremated was discussed in mail week by M. R. Montandon, at the International Spiritualist Congress' at Queen's Gate Hall, Kensington.

In many districts, said M. Montandon, there were crematoriums, and the number of people who demanded the purification of fire after death was increasing. Many scientists favoured cremation. Were they right or wrong ?

The question had to be considered from the sentimental and hygienic standpoints, and hitherto doctors had neglected the occult side of the problem. They reasoned from a materialistic point of view, ignoring all the things of the soul and of the after-life. Man was both spirit and matter, immortal and mortal, divine and earthly.

Spiritualists admitted that the physical body, which was the only one officially known to science had subtle bodies which interpenetrated the material body. After the adventure of death, decomposition and disintegration of the material elements occurred. What were the advantages or dangers of cremation?

Cremation should be avoided during the first three days after death, because it caused disintegration of the vital body, and if destruction of the body of fire was carried out too soon after death the spirit, which had just been liberated, might suffer.

Except in cases in which the body was absolutely dead cremation, as practised in Europe, in a sealed vessel and a short time after the appearance of the first symptoms of death occurred might cause suffering. It was wiser to avoid the means of destroying the physical body unless a number of days had elapsed after death.

M. Montandon said it was a greater shock to the soul if death was accidental instead of natural. The time necessary for the physical dissolution varied according to the evolution of the individual.

[Accordiug to Jainism the dead body should be cremated within an hour and a half after the person is dead since decomposition sets in after that period. When the body begins to decompose innumerable lives are born in the flesh and the blood and it will be committing *himsa* injury to cremate a body after decomposition has began. But it is also enjoined that no person should be pronounced to be dead till he is definitely known to be dead by *Prana-Sodana* examination of the life principles.]

* * * * *

Right to take Life.

The following article was contributed by W. J. Brittain to the "Sunday Chronicle."

In Czecho-Slovakia they are introducing a decidedly new social code. It will make legal, under proper safe-guards Painless death for people with incurable diseases; Immunity from blame for people who help a person to commit suicide; Ante-natal operations if parents cannot afford a baby, and Incurable disease as a ground for divorce. These are four of the revolutionary measures that are coming.

Ever since a broad-faced Czech took me through his country, showed me new concrete bridges—like America's—great new factories, and scientifically kept forests, I have realised the zeal of this mixture of peoples, who have decided to become an European power.

Now modernity is spreading to their ethics. Is this new, striving country showing the way to the older countries who are already world powers? Will Britain some day kill its incurable, ignore suicide, murder unborn babies whose lives might become a burden to them, and stretch its divorce laws?

We are right in not being too precipitate in accepting the first of the new laws. Even though two doctors were to give their written approval before a person with an "incurable" disease was put painlessly to death, as will be necessary in Czecho Slovakia, we could not be sure that the disease was incurable.

How many people who have been pronounced incurable are healthily living to-day ?

Until medical science has gone further we cannot tell definitely whether a person will die. And then when science has gone perhaps still further we shall have enough knowledge to cure the disease.

If doctors could end the sufferings of people by killing them a certain incentive to medical progress would go.

When it is realised how many sane people have been shut in asylums, danger can be seen in the knowledge that two people have power to sign a death sentence.

An even graver danger, from its risk of potential crime, is the proposal that people who help a person to commit suicide shall not be held to have committed a punishable offence. Who will be able to prove that the supposed suicide's act was wilful ?

Whether operations should be carried out on prospective mothers whose health would be endangered by the birth of a child, who already have three children, or who prove that they and their husbands have not the means to support a child, is a problem deserving long consideration.

In Soviet Russia, already the prospective mother can come before a small committee and if her evidence is convincing receive a permit to place herself under the appropriate hospital specialists.

In America hundreds of such operations are carried out every year for huge fee under the disguise of appendicitis. And anyone whose duties take him to the criminal courts of this country knows what surprising number of women risk their lives and other people, their freedom to prevent the coming of a child.

Because life has begun, should a child necessarily be brought into the world to neglect and misery ?—that is the question. And should children already living have to share their meagre food or scarce parental love with another ?

Whether incurable disease should be a ground for divorce is another question that had often forced itself upon the minds of people of this country.

Just because one partner is afflicted it seems hard that the

SL
QB mr No5J(?) N28 261. 8H10

other partner's joy also should be ended, despite the promise "for better, for worse."

It is equally bad that because of the affliction—especially if it is no fault of the sufferer's—one should be left uncared for and unprotected and left unprovided while the other partner goes off and marries some one else.

I believe that these proposed new laws in Czcho Slovakia represent the change of thought which is gradually coming over the civilised world. They are part of a march against sentiments which preserves archaic and unjust laws that fetter the progress of humanity.

We have increased our comforts and, allowed our minds to become comfortable. Now we find there is something wrong. For a few people our comfort is worse than the old crudity.

Mothers of ancient Sparta used to put their very young children on a roof, and if they were not strong enough to hold on they had not to go on with the torment of living a weakling's life. Although the trial was ridiculous the principle was sensible.

One great fault can be found, however, with all this insistence on bodily health. To-day the intellect rules : a man with a sound brain and a poor body can be happy and powerful.

Some of your greatest figures—politicians, writers, and business men are hopeless cripples. If it were still a case of hunting for food and fighting for life, history's list of leaders would be very different.

When brain is so important then, we must use our brain in setting problems like the acute ones just set before the world by this enterprising post-war State.

Feeling must take a poor third plane, for what we feel seldom that being felt by the victim. Sentiment must be forgotten and the doors opened to the reforms which complex civilisation has obviously made necessary.

But all the right to decide in every case, must be reserved very strictly to the person concerned.

177898

Books on India and Indian Topics.

Title	Rs.	A.	P.
Indian Teachers in China—By Phanindranath Bose ...	2	4	0
India in England—By Miss Helena Normanton,	2	0	0
The Indian Currency and Exchange—By K. C. Mahindra ...	3	8	0
The Future of Indian Fiscal Policy—By D. V. Divekar ...	0	12	0
" Happy India "—By Arnold Lupton ...	4	8	0
National Self-Realisation—By S. E. Stokes ...	1	8	0
To the Students—By C. F. Andrews ...	1	0	0
The Dawn of a New Age and other Essays—By W. W. Pearson ...	1	0	0
The Duties of Man—By Joseph Mazzini ...	1	0	0
Faith and the Future do ...	0	12	0
From the Council to God do ...	0	8	0
The Making of a Republic—By Kevin R. O'Shiel ...	1	8	0
The Aims of Labour—Or an Ideal Common-wealth ...	1	0	0
The Truth about India—By H. M. Hundman ...	0	8	0
Young India—1919-1922—By Mahatma Gandhi.	4	0	0
The Indian Home Rule do	0	8	0
Neethi Dharma do	0	8	0
A Guide to Health do	0	12	0
Rabindranath Tagore—A study of his later Works ...	2	0	0
The Spiritual Basis of Democracy—By W. Wellock ...	3	0	0
Autobiography of Mahatma Gandhi ...	5	8	0
Principles of Freedom—By C. F. Andrews ...	2	0	0
Terence Macswiney do. ...	0	8	0
War and Self-Determination—By Aurobindo Ghose ...	2	8	0
Renaissance in India—By Aurobindo Ghose ...	1	12	0
National Education do ...	1	0	0
Ideal and Progress do ...	1	0	0

Apply to : **The Manager,**

The Jaina Gazette

18, Kalm

Best Swadeshi Woollens.

Guaranteed hand-made, home-spun pure swadeshi durable, cheapest and very fashionable. Best for, Gents' and Children's suits. A Boon to swadeshists. Samples free. Price Rs. 1-4 per yd. Purest saffron @ Rs. 1-12, Genuine musk @ Rs. 30 and Best Hing @-2-per tola.

KASHMIR SWADESHI STORES,
No. 5, Srinagar, (Kash.)

GOMMATASARA.

JIVA KANDA
AND
KARMA KANDA (Pt. I)
OF
The Sacred Books of the Jainas
Translated into English with Commentaries and Exhaustive Introduction
BY
Mr. J. L. JAINI, M.A.,
assisted by
Jaina Dharma Bhushana Brahmachari Sital Prasadaji,
IS
NOW READY FOR SALE.

Jiva Kanda	...	Rs. 10 0 0
Karma Kanda (Pt. I)	...	„ 7 8 0

...ntral Jaina Publishing House,
...ram, Lucknow (INDIA).

... Washermanpet, Madras.